

# Light:

*A Journal of Psychical, Occult, and Mystical Research*

"Light! More Light!"—*Goethe*.

"Whatsoever doth make Manifest is Light!"—*Paul*.

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## NOTES BY THE WAY.

### THE PERILS OF OVER-CAUTION.

It is told of an American bank manager that, being fearful of the risks of fraud and forgery, he had his staff specially trained by a course of lessons in all the ingenious tricks of forgers and bank thieves. It had a deplorable effect on the business. His zealous assistants were soon suspecting every cheque they received, and in every transaction detecting fraud where there was no fraud, so that customers were offended, and the work obstructed. In the end the banker had to beg his young assistants to try and unlearn some of their teaching, so that the business could be carried on with the usual amount of risk which every business has to take if it is to prosper at all. It is hardly necessary to point the moral in the direction of psychical research. We have encountered some vigilant researchers who are always seeking psychic evidences, and as constantly driving them away by their extreme suspicion and superscepticism. They are afraid to take the slightest risk, and the result is very much the same as in the case of the ultra-cautious banker.

### A WATCH-TOWER REFLECTION.

To the thoughtful observer it might well appear that the chief disease of the world to-day is maladjustment—a want of right relationship, so that the people and things that should work in co-operation, or, at any rate, without conflict, are constantly at strife. In this subject of ours—the question of life after death—we see the disease continually at work, in the shape of groups that should be able to concentrate on their main theme to the exclusion of small differences, but who are continually antagonised by those differences of view. There are those who, from the outside, regard the whole subject with hostility, and the conflict with these aggravates the internal warfare. Yet, as we have remarked before, we would not have it otherwise at present. It means life in action, and that is far better than complete apathy. And as for the extremists, these, too, we can contemplate with equanimity. At opposite poles we have the "wholesale believer" ready to accept anything in the line of his preconceptions, and the wholesale sceptic who denies everything, facts and fictions alike. It is so evident that these extremes are Nature's means of preserving the balance. It takes all kinds of people to make a

world—even rogues and buffoons have their place in it. And the very immensity of the Spiritual movement makes it necessary to use large scale maps in surveying the whole field.

\* \* \* \*

### ORGANISATION, ITS PLACE AND USE.

If ever Spiritualism becomes organised, with a supreme head as President, a Governing Council, a General Headquarters, and (of course) a Press Bureau, from that time its doom is sealed. It will go the way of every officially organised and administered movement, and, sooner or later, its disintegration and decay will set in. At the most, any organisation, however great, would only succeed in enclosing a portion of its spirit and message. But we have no fear of any such eventuality. It will remain free and universal, like the light and the air, a permeating influence, an inspiring power, but never a body of truths isolated from other truths not less important. It stands in the same relation to organisations, whether of Religion, Science or Philosophy, that the Universal Spirit bears to individual spirits. None the less, organisation has its place and use. We are strongly of opinion that the various groups which represent each some branch of Spiritualism at large, should be adequately supported. One of the characters in a play by George Bernard Shaw holds that money is the most important thing in the world. Certainly in the state of our present civilisation very little can be done without its aid. It is an essential—but not the prime essential—in the Spiritual movement. More important still are active service—that labour which is the truest prayer—co-operation and a progressive spirit. We would rather stress the idea of co-operation just now—it is very necessary.

### HYDESVILLE MEMORIAL.

It is hoped that this monument, consisting of a shaft of granite twenty-five feet in height, will be ready for dedication towards the end of November next. It is being erected in the grounds of Plymouth Spiritualist Church, Rochester, N.Y., about thirty-five miles away from the home of the Fox sisters, and is, of course, intended to commemorate the rise of Modern Spiritualism in 1848 in the home of the Fox family. Those desiring to contribute to the cost of this memorial should send their donations to Mrs. M. E. Cadwallader, *The Progressive Thinker*, 106, Loomis Street, Chicago, U.S.A.

### THE SCATCHERD MEMORIAL FUND.

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Further donations will be gratefully received and acknowledged in *LIGHT*.

# THE INTERNATIONAL PSYCHIC CONGRESS IN PARIS

(SPECIAL REPORT BY OUR OWN REPRESENTATIVE.)

*Continued from page 496.)*

DR. WALTER F. PRINCE  
(U.S.A.)

Among the cases of paranoia treated by the lecturer was one of so-called "spirit obsession," the patient being a Mrs. "Latimer" (a pseudonym). Mrs. "Latimer," a well-dressed and cultured lady, had called on him in 1922; she claimed to be persecuted by the voice of her dead cousin, speaking in cruel and threatening terms. This persecution had continued for two years. On many occasions the voice said, "You made me suffer; I'm going to make you suffer."

The lady had no remembrance of any quarrel between herself and her dead cousin, who suffered no sort of injury at her hands. She recollects a partly written letter which she left in an empty room, and to which her cousin might have had access. If he had read this there might have been grounds for a misunderstanding and a mistaken sense of grievance on his part.

Dr. Prince explained to his patient that although he could not accept the view of a tormenting spirit, nevertheless he would assume the spirit's actual presence. He addressed the unseen persecutor "as one gentleman to another," pointing out that he was injuring a lady whom he should have treated with kindness; that his mind was sick; that if he ceased tormenting the lady, his position would probably be improved on his side of life. "I spoke to this real or imaginary spirit as I would speak to a human being," said Dr. Prince. This "interview" lasted about fifteen minutes.

Following the "interview," the patient went away. She afterwards reported having strange dreams. In one dream her mother said, "We heard what the man said. We will look after M." (the dead cousin). Subsequently Mrs. "Latimer" informed Dr. Prince that the voice had now ceased, but she had an intense impression of a mute appeal. An impression came to her that this mute personality desired to write, but she replied that she had received no instruction to permit this, whereupon the voice spoke, uttering the word "Stupid."

Later the voice came again, this time without any hostile intent. "I shan't ask you to listen long," it said; "I'm going away, but I want you to understand. I died with resentful thoughts, which, had I lived, would have passed away." Shortly afterwards the voice ceased, and did not manifest further.

Another case concerned a patient called "Tyrrel" (also a pseudonym), a well-known professional man, who received by automatic writing messages purporting to come from a deceased niece. The patient knew nothing of Spiritualism or psychic science, so that his experience came as a "bolt from the blue." He continued to receive these messages from time to time at long intervals, and after two years came profane language in the midst of the messages. He also experienced during his work a sensation of confusion of thought, and, fearing that he was going insane, consulted Dr. Prince.

Dr. Prince had several experiments with him, at which automatic writing was received. Among these messages came a communication to the effect that a certain individual on the "other side" was trying to injure, and even kill, the patient.

The culminating point came when the patient found himself lying on the floor with a sensation as of hands clutching his throat.

Dr. Prince allowed the patient to go into sleep, or a trance; writing was received, including a message, "Here I am, damn you! What do you want?" The lecturer spoke to this personality as he had done in the previous case and in many previous cases. He pointed out to the real or imagined spirit the desirability of adopting a more reasonable and friendly attitude. The unseen persecutor appeared impressed and wrote, "I'll not hurt him this week." This treatment was successful, and on a second visit, the patient reported that the persecution had not recurred, but an automatic message from the entity said, "I've had a relapse."

Dr. Prince said, "But you have kept your word and not harmed my patient. Just go ahead and try to follow my counsel."

The lecturer, without actually accepting any definite hypothesis to explain these cases, said that there were two obstacles to the acceptance of the normal explanation of cure by suggestion. In the first place, it was contrary to the maxim that "suggestion must be made in terms of absolute certainty," for he admitted to the patient that he himself did not know the exact cause of the symptoms. Secondly, the "normal" explanation would be that the patients were the subject of delusions, but it has never been held that delusions could ever be removed by admitting their validity. Dr. Prince had, however, admitted this possibility and had yet cured the patient. He admitted that the Spiritualist hypothesis would cover the facts, and the logic of these cases favoured that hypothesis.

The lecturer made an interesting point: in cases where miscellaneous voices were claimed to be heard, such voices not being recognised by the patient, then this method of treatment had failed so far as his experience was concerned. There was a distinct difference between the two types of case.

Dr. Prince protested that a wrong interpretation of the facts had been attributed to him in the official résumé.

M. PIERRE LEBIEDZINSKI  
(Warsaw).

A lengthy paper was read on behalf of M. Lebiedzinski, a Warsaw engineer, upon the study of mediumship in general, with notes on the psychic gifts of Madame Marie Przybylska, the clairaudient medium, having a "control" named "Vittorin." The lecturer referred to the extreme sensitiveness of mediumistic subjects, and the necessity for sympathetic treatment of them, and for a study of the medium's mentality, temperament and physical condition.

DR. E. LUISADA  
(Professor, Florence University).

The lecturer, a professor of Florence University, discussed the question of duality, which he considered as a vital principle of physical and psychic life; the "psychogen" and the "energo-gen" unite together to form the living entity. Possibly after death there was a tendency for the spiritual portion to merge into the collective life, and the soul which retained its individuality longest would be that which possessed the strongest characteristics and the greatest evolutionary qualities.

DR. W. KROENER  
(Berlin).

The connection between psycho-analysis and mediumship was dealt with by this lecturer, whose paper, in his absence, was read by Countess Was-silko. The mechanism of mediumship was related to the general group of "dissociations of the soul," including such phenomena as ecstasy, somnambulism, infant prodigies, etc. It was necessary to connect up the phenomena of parapsychics with the normal laws of nature; when this link had been forged, then their scientific basis would be established. Psycho-analysis would assist to this end, as well as reveal knowledge of the Self. Mediumship was related to neurosis, and could be interpreted as a process of sublimination. Parapsychic faculties were normal functions of depths of the mind, which, as a result of dissociation, rose to the surface by natural processes.

M. FAVRE  
(Paris).

M. Favre desired to see Metapsychics take its place in the classifications of Science, and thought that the subject itself needed to be classified in formal lines so that its precise position in the scientific classifications could be appreciated. Nature was always natural. We have what we call the "Normal," frequent, commonplace; also the "Abnormal," less frequent, more puzzling, though natural, although not easily comprehended. Their subject was not so much a study of the supernatural as of the abnormal-natural; we had to beware of that word "abnormal," as indicating inferiority; sometimes the correct word would be infra-normal, though this would give offence to some: for instance, if it were suggested to a psychic that his powers come under that head. What was startling to-day was commonplace to-morrow, and their task was to naturalise the abnormal. It was of great significance that their subject has been given some kind of recognition by the Sorbonne. "From to-day on," he said, "metapsychics will occupy in classic science the place it deserves, recognised, clearly distinguished. We shall thus be able, by attracting the best of the savants, to serve not only the cause of metapsychics, but the cause of Science in general, which it completes."

DR. J. MAXWELL  
(Bordeaux).

The lecturer argued in favour of an immortal soul, a conception which, he pointed out, not only gave a solid foundation to morality, but showed the stupidity of materialism. We could not any longer justify the materialist theory from a scientific point of view. He drew numerous examples in support of his arguments from biology, and referred to the communications received by Sir Oliver Lodge from Raymond.

Metapsychics discloses to us that life works in plastic matter, which does not itself evolve, but is guided, formed and energised by life itself. We are all going the same route, although we do not all go at the same rate. The study of Metapsychics in its aspect of a philosophy of life forced him to the conclusion not only that we are immortal, but that in life we have duties of an imperious nature, to our children, our neighbours, etc.

THE REV. C. DRAYTON THOMAS  
(London).

Mr. Thomas dealt with the subject of the emanation from the medium surrounding the sitters during a seance. He had discussed the matter in detail with communicators manifesting through Mrs. Leonard. According to "Feda," a cloudy substance emanates from the medium's body, enveloping the sitters in a kind of fog (invisible, of course, to our own eyes). There is a continual flow of this semi-physical substance from its source, until the supply is exhausted; it is then used up, and is not reabsorbed into the medium's body. Towards the end of the sittings Mrs.

Leonard becomes very cold, and this coldness seems to be connected with a loss of nervous energy.

Sitters had noticed a marked feeling of drowsiness towards the end of these sittings; curiously enough, this drowsiness appears to be felt by the operators on the "other side." They say that the "cloud" has a slightly anaesthetising effect upon them; they are "in a fog," both physically and mentally.

According to the communicators, the effect of this cloud is to increase the sensitiveness of the medium's brain. Mr. Thomas suggested that this "impression-conveying" substance, as he termed it, enabled the thoughts of the communicator to be impressed on the medium's mentality, and that the "control" reinforced the impressions, acting as a kind of amplifier or transmitting station.

DR. J. C. ROUX.  
(Paris).

The lecturer described his experiments in collaboration with Dr. G. Moutier, with a medium, Mme. X. A large number of seances were held during a period of eight years under varying conditions. They made a close study of the physical and mental conditions of the medium, also of the objects which gave rise to the mediumship—letters, rings, etc. They discovered that when the owner of the object submitted to the medium was known to either Dr. Roux or Dr. Moutier, the replies were remarkably exact in general. When the owner was not known to either, the medium's reactions were less satisfactory, often false information being given.

The rôle of the object given to the medium seemed to be that of an "agent provocateur." After a discussion on the subconscious mind and its workings, the lecturer suggested that memory might be a property of matter.

DR. OSTY said, in connection with this lecture, that he knew of many cases where an object belonging to a person not known to him was given by him to a medium, who gave the most precise information as to the circumstances, character of the owner, and information upon circumstances in which the object was not involved.

DR. RUDOLF LAMBERT  
(Stuttgart).

A hundred-per-cent. proof is not demanded in any other science, except mathematics. Why should the adversaries of psychic science demand these impossible proofs? We know that the earth turns on its axis, but as Henri Poincaré says, we cannot prove it up to the hilt. Yet we are asked to prove our science up to the hilt, which is not practicable.

It is not feasible to exclude the possibility of an unknown intervention. This applies to chemical experiments. We have, say, two chemical products, but we cannot prove that the combination may not contain a third one unperceived. This applies to all sciences. Our enemies claim that psychic manifestations are produced by trickery, but it would be interesting if those who insist on the theory of trickery could demonstrate the same manifestation under the same conditions. (Applause.) When the test conditions are very strict, we can say that fraud is practically impossible. We cannot say that it is absolutely so, any more than we can have absolute certainty in other branches of science.

(To be continued.)

DR. J. STENSON HOOKER.

Readers of *Light* will no doubt be familiar with the name of DR. STENSON HOOKER, whose investigations into psychic matters, with particular attention to psycho-therapy, cover a period of many years. Dr. Stenson Hooker has recently opened a new Electric and Comprehensive Health Institute, at 4, Spanish Place, W.1, particulars of which will be found in our advertisement columns.

## "TRANSFIGURATION."

A NOTE ON A FRENCH SEANCE.

By NEIL GOW.

It was with a feeling of pleased anticipation that I entered the seance room in Mme. Oudot's flat in Rue du Faubourg Montmartre, Paris, to witness the phenomena of Mme. Picquart, of which I had heard much. My interest had been aroused by the enormous collection of photographs taken by Mme. Oudot, showing the medium in various conditions of trance. Mme. Picquart, I was told, was a remarkable transfiguration medium. She went into trance, "a state of catalepsy," as Mme. Oudot explained, after which her face was seen to change, occasionally taking the form of that of a man, complete with moustache; the moustache, said Mme. Oudot, was an ectoplasmic production. Some of the photographs shown me, representing this phenomenon taking place, were in the highest degree fascinating. One can judge, therefore that my interest was at its highest.

Besides myself there were an American gentleman, representing a psychic society in the United States; an Englishman, connected with a well-known London Society; an English lady, and three French ladies, one of whom I was told was a medium and another the wife of a well-known French playwright whose name is intimately connected with Grand Guignol dramas.

The medium, Mme. Picquart, was introduced to us. She is short, undistinguished in appearance, of middle class, and apparently deaf. She scarcely addressed a word to any of us. After the introduction she retired, and reappeared dressed in black tights, with a black overall round her shoulders. She wrapped a black handkerchief round her head in our presence. A strip of carpet was laid on the ground, at the end of which was placed a cushion for the medium's head. On this carpet the medium reclined at full length. We watched intently. In a few minutes, we were informed, Mme. Picquart's spirit would leave her body, which would then be taken possession of by another entity; who this entity might be no one could tell, no attempt ever being made to "invoke the spirits."

These explanations were made at length in voluble French by Mme. Oudot, who continued to explain the phenomena as they developed, occasionally interrupting herself to beg for silence, as the sound of a human voice was calculated to disturb the manifestations at critical periods of their development.

The medium, in black tights and covered with her black overall, sighed once or twice. After a few minutes she fell into a condition of apparent sleep. The lips and eyes began to move in an agitated manner. Red patches were observed on the skin of the chest and by the left shoulder. The face paled. "The body is now empty," said Mme. Oudot, raising the medium's arm, and allowing it to fall to the ground with a formidable thud. We waited. "See," cried Mme. Oudot triumphantly, "the new entity is entering the medium's body." We looked. The medium's cheeks sank, nostrils dilated, the lips projected outwards. "Behold, the transformation," said Mme. Oudot dramatically.

A photograph was taken as a record of the manifestation, and a few minutes later the medium was helped to her feet, evincing some signs of distress. But this was not all. After a brief rest Mme. Picquart sat in a chair before us, shortly afterwards going apparently into a deep sleep. Suddenly she opened her eyes wide, the lips were pushed outwards, the corner of the mouth drawn down, giving an expression of grim determination. She moved her eyes about inquiringly as though examining the apartment.

"It is the new entity," said Mme. Oudot, "seeking to find out where it is." The medium then made close examination of her overall, as though it were the first time she had encountered this form of garment. She then took off her slippers. After various convulsive movements, including violent slapping of the chest with the hands, she got out of the chair with difficulty and stood. Still staring fixedly in front of her, she pulled off the overall and re-draped it round her in the form of a robe. The effect was remarkably like that of an evening gown. Still maintaining the same empty stare, she pulled off her head-dress and rearranged it so that two heavy folds hung down on either side of the cheeks. "Behold, an Egyptian!" cried Mme. Oudot, and, indeed, the effect of the costume and head-dress was decidedly reminiscent of that of the conventional Egyptian garb. At this moment the French lady, Mme. C., who had been introduced to us as a medium, appeared to go into trance. Mme. Oudot made violent passes in front of her, which appeared to have a soothing effect on the lady, for she came to shortly afterwards, murmuring feebly something about "choses egyptiennes."

This little *contretemps* distracted our attention from Mme. Picquart, who remained standing, silent and impassive. We looked up, however, just in time to see her fall limply to the ground. "Leave her, don't touch her!" cried Mme. Oudot, who, bending over the recumbent form, executed further passes across the medium's face.

We were about to take our departure, but our hostess insisted on a third experiment, which was carried out on similar lines to the previous ones. This time, however, the medium rose from the chair to her feet, struck a determined attitude, and gesticated with her hands and fingers. "Ah! c'est vous, Savoroff!" cried Mme. Oudot delightedly, and proceeded to explain that this was the spirit of General Savoroff, a Russian commander, who had opposed the Emperor Napoleon.

Urgent business prevented my remaining any longer, and I regretfully took my leave. It was an interesting experience, but I had a feeling of disappointment at not having witnessed the phenomenon of the ectoplasmic moustache, such as I had seen on some of Mme. Oudot's photographic records. I should add that the experiments took place in full daylight.

## THE GHOSTLY MONK AT MINSTER.

Concerning the "ghostly monk" at Minster (Kent), to which we have several times referred, Mrs. Abbey, who occupies the ancient house in which the monk appears, tells us that a lady visitor to the house was ascending the stairs when she suddenly stopped. Another lady who was with her asked, "What is the matter?" "I am just making way for the man who was waiting on the stairs," was the reply. Her friend told her that she was mistaken—there was no man on the stairs. It eventually transpired that the first lady was a clairvoyant, and she was so certain that she had actually seen the monk that a sitting was held, with the result that the monk manifested his presence. He appeared to be still in a disturbed state of mind, and appealed for help and forgiveness. After the circle was over, and Mrs. Abbey was alone in the house, his now familiar shape seemed to follow her about, still imploring aid, although, at the seance held just before, the medium's guide stated that the unquiet spirit had been greatly comforted. There is nothing particularly evidential in these episodes, although the recorded testimony of so many independent witnesses, including the newspaper men who have visited the place, is not easily to be set aside. We can only hope that the mystery of the monk will eventually be cleared up to the satisfaction of all concerned.

## LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

## "PHANTASMS OF THE LIVING."

Sir,—A week ago I had fully intended to go to evening service at the church which I usually attend. When I called on the vicar on the following day on church business, he remarked that in his sermon on the Angels the previous night, he had said things with which I perhaps did not agree. I replied that I was not present. It had rained, and I decided to sit at home reading. Dozing by the fire I fell off to sleep. The vicar replied, "But I saw you at Church in your usual seat near the pulpit." I assured him I was at home. He insisted that he saw me, and could take an oath that I was there. As he has to pass near where I usually sit to ascend the pulpit, I felt much puzzled.

I happen to have a friend who has strong psychic powers. She has never been a professional medium, and was known in the Spiritualist world as "Bessie." (She figures in one of Florence Marryat's books.) She told me that though such a thing is rare, my spirit may have left my body while asleep and have appeared to the clergyman. I told him, and he said again he would swear in a Court of Justice that I was in church that Sunday evening. I have not at present his permission to give his name; but I may say he is a preacher of great power and of broad views, in fact one of the leading preachers in the town.

Yours, etc.,  
H. A. BULLEY.

5, Rock Place,  
Brighton.

October 9th.

++ Several instances of this kind are on record in the literature of Psychical Research and elsewhere. They seem to be fully authenticated, and our correspondent's experience may well be a genuine example of them.—ED.

## ASPECTS OF "CONTROL."

Sir,—I was very interested in Mr. Leigh Hunt's article on "Child Controls," in LIGHT of September 24th.

The reason put forward by him (and confirmed by a "child" control), to explain why departed spirits who have passed over in childhood should continue to manifest as such, after many years have elapsed since their "death," seems a very probable solution.

A week or so before reading this article I had an illustration of a very similar point through Mr. Hunt's own mediumship. While he was in trance, "Joe," one of his controls, spoke to us in a very quaint, high-pitched voice, and began by saying: "I am talking in a squeaky voice because I started in a squeaky voice, and I shall go on in a squeaky voice. I have a special job to do, and this is the voice I shall speak in."

Joe did not pass over as a child as far as I know, but continues in the way he began, being probably the easiest point of contact.

Also, the article on controls by "N." in LIGHT for October 8th, raises what is to me quite a fresh possibility, namely that the etheric body of the controlling spirit may be in trance at the time—a very interesting aspect of the subject, and one which should throw further light on the difficulties surrounding control.

On one point, however, I am not quite clear. "N." appears to suggest that the *bodies* of the control and the medium are laid aside for the time. Would it not rather be the *body* of the control, and the *spirit* of the medium which is laid aside to enable the medium's body to be used as the temporary physical vehicle for the spirit of the control?

Yours, etc.,  
MARJORIE MARRIAN.

North Harrow,  
Middlesex.

## THEOLOGICAL BICKERINGS.

Sir,—It seems such a mistake for clerics to squabble over non-essentials instead of using their valuable time for a wiser purpose, that of an endeavour to lead the ideal life, and to grow in grace. The discussions and dissensions still leave us frozen in the "winter of our discontent." We need the warmth and wisdom of the Christ who declared the advent of the sword to a perverse generation. Surely it is unsheathed to-day for those who love darkness rather than light?

Yours, etc.,  
E. P. PRENTICE.

## THE STORY OF A HAUNTED HOUSE.

## WITH A CURIOUS SEQUEL.

By Miss A. S. WORMALL.

I have been told of a curious case of haunting in a house said to be 300 years old. The narrator's family lived there for several years, so they had a long experience of the matter.

Part of the hauntings were of the usual kind. They would hear a crashing sound in the kitchen as if all the crockery had been smashed, but on going to ascertain the damage, they always found everything as usual.

To hear doors banging and windows opening, and then violently shut was a nightly occurrence; also the sound of footsteps in some of the rooms, but chiefly in the hall. This hall was paved with small, square, red tiles; but at the end of the hall was a large square, greyish white stone, which was a cause of much interest to the family. On this stone they sometimes heard a tapping, but strange as it may seem, they never thought of taking the stone up to ascertain what was underneath. Perhaps, however, they thought it might be a skeleton, and that they naturally did not wish to see.

At last a friend came on a visit to the family, and he, being clairvoyant, was able to explain the cause of the most mysterious part of the hauntings. On the night of his arrival he saw a female spirit, who wore a red cloak (which would probably indicate the period when she lived) standing on the grey flagstone and tapping it with her stick. Often he would see her walking about the house, and sometimes sitting in an easy chair by the fire. There was nothing evil-looking about her, indeed much the opposite.

At last the hauntings so affected the nerves of some of the family that they decided to leave the place.

As usual, the evil reputation of the house caused it to be left empty for some time after every tenant's departure, which was often made hurriedly. The landlord kept reducing the rent till at last that, and the price of purchase, became so low that a humble workman was able to secure the place.

Then a very curious thing happened. This poor man discontinued going out to work; also he seemed always to have plenty of money for all his requirements.

Of course there was much gossip on the subject, and the neighbours began to notice that the annoying sound of the hauntings had ceased. Naturally it was all a great mystery to them. And what speculations there were as to the cause!

This workman must have been much more adventurous than the previous tenants. Doubtless his curiosity was aroused. He may have asked himself the meaning of the taps on the flagstone, and have taken it up to ascertain what was under it.

He kept his secret to himself, but the inference is that he somehow found the means to live at ease for the rest of his life. Certainly from the time when the workman became an occupant of the house, the haunting ceased altogether.

It is not an unreasonable speculation that he discovered some hoard of money to which the haunting spirit desired to draw attention. But however this may be, the haunting itself was genuine enough, and a written assurance on the subject has been given to the Editor of LIGHT by the friend from whom I received the story, and who herself resided in the house.

## LIGHT.

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## THE INTERNATIONAL CONGRESS.

### A LANDMARK IN PSYCHIC RESEARCH.

Although nothing startlingly new emerged from the recent Paris Congress, yet the results were satisfactory in a number of ways and, in certain directions, significant. It was once more apparent that the study of the psychic world unites men of all classes, creeds, and nationalities; the Congress was in the widest sense international; Germans fraternised cordially with French, all traces of animosity, such as one might have looked for as an aftermath of the war, being conspicuously absent; when Professor Charles Richet and Dr. Hans Driesch exchanged a formal and fraternal kiss—Continental fashion—the gesture seemed to carry with it the promise of future peace and a better understanding between the two countries. As Mr. De Wyckoff remarked in a brief and felicitous speech at the dinner of farewell, although many different tongues had been heard, all were united in speaking one language taught by metapsychics—namely, the language of truth.

The small attendance of the British psychic researchers at the Congress was remarked on, and it seemed strange to find in this international gathering, numbering between two and three hundred persons, that only a bare half-dozen of our own countrymen were present.

One thing that stood out prominently was the changed attitude towards those who have embraced the spirit hypothesis. No longer, as in past years, were the Spiritualists treated with scant consideration. The general attitude towards Spiritualism might be described as one of benevolent toleration, combined with courtesy. The spirit theory, said the *savants*, was a good working hypothesis, although, as scientists, they had to draw a distinction between a working hypothesis and a proved fact. They all owed a debt to the Spiritualists, which it would be ungrateful not to acknowledge, said the veteran President, Professor Charles Richet, amid applause.

This friendly attitude was reflected by most of the congressists, among whom were numbers of avowed

Spiritualists. It is a hopeful and significant sign. Too long has there been a lack of mutual appreciation between psychic researcher and Spiritualist. There have, no doubt, been shortcomings on both sides: the Spiritualist, on his side, has been perhaps too ready to deprecate science, too prone to regard the scientist as a dull pedant devoid of soul and vision. Let us hope that those days are past. Without the Spiritualist, under whose zealous care the phenomena of the psychic world have been developed, the psychic scientist would have had but a very small field of study. It is the part of the scientist to investigate the laws underlying the manifestations, to rationalise the whole field, and to place the subject upon an unshakeable foundation.

### PSYCHIC CONGRESS DINNER.

The farewell dinner held at the Hotel d'Orsay, Paris, was well attended, and passed off with great success. Among the American representatives present were Mr. J. De Wyckoff and also Mr. Roy Holmyard, who represented the Society for Psychical Research of Cincinnati, Ohio.

Mr. J. De Wyckoff introduced a note of humour in the course of a short speech, in which he recounted the story of a man brought up for trial on a charge of wife-beating. He stated that he was an interpreter. "How many languages do you speak?" asked the magistrate. "Seven," answered the prisoner. "And how many languages does your wife speak?" said the occupant of the bench. "Only one, your worship," replied the prisoner, "but she never leaves off talking that one." Mr. De Wyckoff observed that at the Congress they had heard many languages, but, in spite of this, they all were united in one language—the language of truth as revealed by Metapsychics.

Professor Charles Richet, who presided, said that the Sorbonne authorities had shown a great example of liberal-mindedness in allowing the meetings to be held in their building. His pleasure at being *present* at the dinner was tinged with the pain of parting from members of the Congress. It was a great joy for him to observe that the universities, so often inclined to a conservative outlook, were showing a different spirit towards new things. They, the psychic researchers, were pioneers, and their labours would meet with success later. "I am sure of success," said the speaker, amid applause. They had now reached a stage when their subject was treated with respect. He dreamed of a time when there would be a recognised school of metapsychics. "We have an ideal of Truth," said Professor Richet. "Honour to the new science; let us hope for a great future. Thank you—and au-revoir!"

The applause which greeted the speaker's closing words was eclipsed by the burst of enthusiasm which broke out in the large banqueting hall when Professor Richet and Dr. Hans Driesch formally kissed each other on both cheeks.

### SERVICE OF REMEMBRANCE AT ALBERT HALL.

Special attention is called to the announcement on the front page of this issue, of the Spiritualist Service of Remembrance, which is to be held at the Albert Hall on Armistice Sunday Morning, November 13th, at 10.45 o'clock.

## FROM THE LIGHTHOUSE WINDOW.

The *East Anglian Daily Times* reports in highly eulogistic terms the lecture given by Mrs. Philip Champion de Crespigny to the members and friends of the Ipswich Psychic Society at the Public Library Hall, Ipswich. After the lecture the gifted lady answered questions from her audience. The *Times* article thus concludes:—

Relying to the more direct queries, Mrs. Champion de Crespigny gave it as her opinion that it is impossible for a person—however satisfying proofs of the survival of personality he might have received—to convince another. Each seeker must by investigation and earnest patience ultimately satisfy himself. Sir William Barrett, the great physicist, stated, she said, that no scientist had ever yet thoroughly investigated the facts of psychical research without arriving at a conviction of their reality.

The lecturer concluded by expressing the lofty conception of human life that even now all the higher planes were round and near us, interpenetrating. The heaven within them would become apparent, if they would open the doors of their minds—widen their worlds—worlds of beauty and knowledge which were there waiting for them to discover.

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In his concluding article on Spiritualism, in the *Yorkshire Telegraph and Star*, Mr. O. J. Wendlandt touched upon the extending practice amongst newspapers of devoting definite periodical columns to separate phases of life, and asks:—

Why should Psychic Science not have its regular periodical column, shared probably in turn with similar or allied subjects, and covering the mental field generally? I here and now voice such a demand. One has only to hear the comments and interest displayed in informative articles such as these present to realise the general desire, even hunger, for more light, knowledge, and guidance, without the necessity for devoting considerable time and expense to a highly specialised study of one such subject. Failing the latter, most people are willing to accept and to base their conclusions on evidence and facts that have already been fully attested and verified.

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From the same article we extract a passage on the Direct Voice, especially on behalf of our younger readers:—

The Direct Voice is one that speaks quite separately, apart from any medium, and not through a medium's organism, as in trance speaking. Neither is it ventriloquial, as tests have proved. The latter have included filling the mouth with a coloured liquid. As a matter of fact, the medium may sometimes be heard joining in the conversation and speaking at the same time as the "voice." The voice has been proved to be free and quite independent of medium or sitters. Quite apart from the evidence that does arise in the subject-matter and the special knowledge shown, the voice itself is frequently recognised as clearly and characteristically as that of the one purporting to speak. This, however, is not always so with new voices. The old ones are invariably distinctive.

Prefixed to its usual Broadcast programme, the *Sunday Chronicle* tells its readers of a strange experience that once befell Mr. Edward Isaacs, the famous pianist:—

He was appearing at a provincial concert, and found himself some hours before the start with a premonition that several fellow-artists due to be present had been involved in a railway accident.

He told the concert secretary, who pooh-poohed the idea. Just before the concert was to begin, however, came a telegram which confirmed Mr. Isaacs' queer "mind message," and the audience had a long wait before the programme commenced.

\* \* \* \*

The *Daily Mail* gives an account of a paper on "Dreams and Dreaming" by Dr. S. Barton Hall when he was installed president of the Liverpool Psychological Society. Dr. Barton, says the *Mail*, submitted that the psychology of dreams, because of their complexities, was worthy of a better fate than had befallen it, and contended that some attempt might be made to study the degree of interaction between physical and mental processes:—

So long as psycho-analysts were content to study and interpret dreams stripped, as it were, of their context, without attempting to arrive at some hypothesis as to the truth and nature of dreaming, little progress could be made in that direction.

\* \* \* \*

Many newspapers are noticing the exhibition of paintings by Herr Heinrich Nusslein at the Alpine Club Gallery. The art critic of the *Daily Express* writes:—

His pictures are crude in colour, abominably drawn, and reminiscent of all kinds and conditions of other paintings. But they show, nevertheless, a sense of the dramatic, and there is imaginative power in the lurid fantasia called "Temple of Night."

If Herr Nusslein were to take longer over his pictures and work out his ideas, he might give us something of more considerable worth.

\* \* \* \*

Regarding Herr Nusslein, the *Star* representative says:—

Nusslein is not the only artist in touch with the invisible. I know a famous cartoonist who declares that he owes his inspiration to an unseen figure, a hundred years old, who stands at his side and prompts him to draw.

As for the Bavarian who paints while he is in a semi-trance, his friends say he sees visions and dreams dreams, as Swedenborg did one hundred and seventy years ago.

\* \* \* \*

The recent Metapsychic Congress at Paris has given rise to fresh interest in animal psychology. In the *Manchester Guardian*, Evelyn Sharp writes on "Animals Who Think," and says:—

Even that lonely and detached creature the domestic cat sometimes reveals to us a brain that puts two and two together in a way that can be only described as thinking. I have heard of a cat who sat every morning by the kitchen fire until the gas-meter began to click, when at once, though of course in no undignified haste, he made his way upstairs to the room where he knew the gas-stove would now be lit.

## THE MEANING OF SEX.

## HOW PHILOSOPHY VIEWS THE PROBLEM.

BY MAJOR R. P. MORRISON.

Practitioners of Psycho-analysis have been accused of fostering unhealthy thoughts in the minds of their patients. They suffer the fate of all pioneers in the realm of thought, and become targets for the sweeping and uninstructed criticism of the great majority, whose conservative minds resent and fear any change in the established order of thought.

Such criticism, however, biased though it be, serves a useful purpose in curbing the too-enthusiastic progress of all spiritual explorers, whose determined pursuit of one aspect of truth prevents them from perceiving those others which form its necessary complement.

Most critics of Psycho-analysis object to the supposition that sex is the mainspring of human activity. They hold that such an attitude of mind is morbid and unhealthy. But have they ever considered what is involved in this question of sex?

The *Concise Oxford Dictionary* defines sex as—"Being male or female or hermaphrodite." This definition will doubtless supply the need of all superficial questioners, from whose ranks the most arrogant critics of spiritual research are recruited; but it is of no great assistance to the ardent inquirer into life's greatest mystery.

It would be impossible to advance any reasonable answer to such a problem in the space at disposal, but an outline might be suggested capable of expansion as reason dictates. Scientific investigation into the composition of inorganic matter reveals a basis of an electrical nature; and this justifies the supposition that corresponding results would attend an equally careful study of organic matter, since it is reasonable to assume that all life's manifestations will be similar in origin, however varied in degree.

But, since the power called electricity can only become apparent through the conjunction of its apparently opposite forms, known as positive and negative, it would then be evident that these forms must have their equivalents in all degrees of life. Such knowledge would show the fallacy of endeavouring to separate organic forms of life into two distinct species, male and female; male-female and female-male would be a better classification, for the one could not exist without partaking of the other's quality.

These two complements of life, in its highest material expression, might be termed Wisdom and Love; the quality of Wisdom preponderating in the man-woman, and that of Love in the woman-man. The supposition that love, alone, is responsible for the mating instinct cannot be entertained if this reasoning be admitted.

A state of stability requires an even balance of life's forces; and so, in a world where the forms of life manifested an unequal proportion of these forces, each unit would strive instinctively to remedy its deficiency by amalgamation with any other unit which might appear capable of supplying it. Unsuccessful unions would be those where the proportions remained uneven; and, in cases where the balance became worse, the union could not last very long.

This uneven distribution of quality would cause repulsion also, and the greatest display of emotional force, whether of love or hate, would be manifested by the most unbalanced forms of life. The various proportions of what might be termed the two main qualities of life, with their concomitant characteristics,

would provide the distinction between the sexes, and also the apparent segregation of each unit of life from the rest.

Psycho-analysis has discovered these two great forces in the guise of the "Ego" and the "Libido" (egotistical and sexual impulses), and stresses the fact that they seem in a state of conflict within the human unit of life, the "Ego" repressing the "Libido." But when this seeming conflict is viewed as the endeavour of Wisdom to exercise its proper function of guiding the power of Love, the disharmony will be seen to arise from the uneven distribution of life's complementary forces, necessary for the creation of self-conscious personalities with an apparent life of their own.

Nervous disorders, such as "Neurasthenia," could be caused by the love or power principle of life in any unit, greatly preponderating over its guiding control, Wisdom. Such disorders would be aggravated in a man because Wisdom should, normally, prove the chief element in the male species.

Since Love must, of its nature, give to all regardless of "Self," the sufferer, unable to control his outflow of life force, would distribute it automatically to all who came into contact with him, at the expense of his own "personality" whose nerves would thus be starved of their rightful food. Also, as this gift of life force would be quite unconscious, both on the part of the distributor and his beneficiaries, he would receive no credit for such self-sacrifice, but would, on the contrary, be an object of contempt owing to the apparent weakness and impotence of his personality.

All such units of life must manifest an abnormal psychology. Sub-conscious knowledge of woman's status as the outer manifestation in form of the love principle of life would cause queer perversions of the sex impulse in the sufferers. Blind instinct would clothe woman in the garb of a merciless power, and cause her to be viewed, through a distorted vision, with a confused blend of admiration, fear and dislike.

Similar disorders would occur in a woman in whom wisdom greatly preponderated over love. In such a case, however, the state would be far more tolerable, because the strong presence of the guiding principle would enable its temporary possessor to gather up the life force of others, and employ it in the interests of the personality concerned, whose self-esteem would thus be greatly magnified.

The usefulness of such speculative reasoning may well be questioned. Even if the possibility of its truthfulness be admitted, it would seem to suggest the inability of human powers to deal adequately with the most pressing and distressing ailment of modern life. This is so; and yet, surely the light of truth, when admitted into human consciousness, will prove the greatest of all healers? "And ye shall know the truth, and the truth shall make you free."

## THE PSYCHO-THERAPEUTIC SOCIETY LTD.

The second of an interesting series of fortnightly lectures will be given at 134, Hartfield Road, Wimbledon, on Thursday, November 3rd, at 8 p.m., when Mr. W. J. Vanstone will speak on "Eyesight, Mindsight and Soulsight." Admission 1/- Collection. Particulars of subsequent lectures are given in the advertisement columns, and general information of the Society's work can be obtained from the Hon. Sec. at the above address.

This Society is doing much good in bringing before the public the value of Psycho-Therapy in the treatment of disease and in the promotion and sustaining of good health.

At a recent service at the Temple of Light, it is stated, the late William T. Stead and the late Dr. Ellis Powell du Cane communicated through the mediumship of Nurse Giles.

## WIRELESS AND THE FAIRIES.

The above heading seems to be the one most appropriate to the remarkable account, which under the actual title of "The Little People Visible and Invisible," was given by Captain QUENTIN C. A. CRAUFURD, R.N., to the London Spiritualist Alliance on Thursday evening, 13th inst.

Captain JACK FROST, the wireless expert, was in the chair, and Capt. Craufurd being himself one of the pioneers of wireless telephony, the relation of the lecture to radio was made sufficiently apparent. It was shewn that wireless waves may bring us into close contact with beings of the sub-human order, especially as regards the lower animals.

CAPT. CRAUFURD was telling the story contained in some of his articles now appearing in LIGHT, so that for the present it should be sufficient merely to cull from his address, which was of a pleasantly gossipy character, a few of the points of interest.

Capt. Craufurd, as he has already stated, was led to his discovery of the "Little People" through investigations he carried on in his own laboratory into the realm of the infinite little, i.e., protons and electrons, an enquiry which he conducted along lines of wireless telegraphy. While so engaged some mysterious electrical signals indicated that he had come into unexpected touch with beings of another line of evolution than the human one. Planchette and ouija board were brought into play, and the lecturer gained the assistance of "Marshall" and "Arden," two communicators who appeared to belong to the order of human spirits, but who were able to afford information regarding the fairies.

The language of the elves, some of whose messages were read out by the lecturer, was full of quaint, old-fashioned phrases, and showed a distinctly rustic note. Sometimes they used a peasant dialect. The group with which Capt. Craufurd communicated claimed to have lived in England since Roman times, and to have knowledge of Gaelic, Icelandic and the Romance tongues ("Roman," they called it) amongst others. These claims were proved by their "putting through" phrases in the various languages, which were afterwards verified. Their manners and habits answered in a singular way to the traditional idea of them as shown in folklore, and what is known as the "elfin legend."

It was a highly romantic, not to say almost incredible story which the lecturer had to tell. Yet the strange part of it was, it seemed to fall indirectly into the region of electrical science.

The "fourth dimension" came into the story, and, indeed, other dimensions beyond that.

At the close of the address there was an animated discussion, and Capt. Craufurd and the chairman answered many questions from the audience. It was gathered that the fairies, like the lower animals, have their own particular "wave lengths," and those people who are able to attune themselves to these may come into close touch and sympathy with the denizens of the sub-human world, whether on the physical or the superphysical plane.

The discussion provided considerable support for the belief in the elves, as some of the members of the audience, notably Mr. A. Vout Peters, the well-known clairvoyant, claimed to have seen fairies, and to be utterly convinced of their reality. But Capt. Craufurd's account of his experiments and the various practical tests he had carried out were in themselves sufficiently impressive.

Just whether the existence of fairies is to be accepted "to the foot of the letter" will doubtless be the theme of hot discussion for some time to come. In the meanwhile Capt. Craufurd contents himself with setting down facts rather than theories. Whatever he may think of the "Little People" and their account of themselves he is satisfied that it is wireless which brought him so strangely into touch with them.

## RAYS AND REFLECTIONS.

*Punch* lately contained a droll but not unfriendly skit on the Paris Psychic Congress, dealing with the possibilities of "Psychic Aviation." An allusion in the article to the Rev. William Stainton Moses (who was levitated in 1872) reminds me that many years ago Stainton Moses, who had a rich vein of humour, was an occasional contributor to the pages of *Punch*.

\* \* \* \* \*

A correspondent alludes to the statement, quoted in LIGHT some weeks ago, that the Abbé Moreux, one of the greatest of the Roman Catholic scientists in France, has discovered that radio-telegraphy and mental telepathy are evidently identical processes, and enquires if I have any further information on the point. I have not, and can only hope that the Abbé's discovery is being quietly followed up, for there may be a great deal in it.

\* \* \* \* \*

A great many discoveries of this kind are being made nowadays, without much being said in public. The right kind of psychic investigator always holds his tongue until his discoveries—whatever they may be—are sufficiently mature to court examination. I hear occasionally of some astonishing things in psychic investigation, but those who are concerned are too discreet to rush into print. They have learned to "bide their time," like dear old Fabius Maximus, and that a "still tongue makes a wise head."

\* \* \* \* \*

Someone has said that in Spiritualism there are more things told than are true. But, on the other hand, there are more things true than are told. Some talk freely of their experiences, which they are liable to exaggerate, and others are silent because, being wise, they will not speak until they can prove their case. And some of these silent people will have astonishing things to tell us when the time is ripe.

\* \* \* \* \*

Alluding to the proposed memorial to the late Miss Felicia R. Scatcherd, a letter from a lady who was for many years one of her intimate friends gives a pleasant little reminiscence of "F. R. S." Her love of animals was intense, although she "always put humans first." To her friend, who is devoted to domestic pets, she often remarked, "I love human beings just as you love dogs and cats." Once, while petting one of the household cats, Miss Scatcherd spoke to it in playful satire. As though it understood the remark, the cat looked up, gave her a box on the ear with its paw, and then stalked indignantly out of the room!

\* \* \* \* \*

The correspondence on the subject of Evolution which has been going on in the *Morning Post* has shown the extraordinary differences of view which prevail even amongst educated people. To us, the idea that man is still "in the making," as the poets have told us, that he is "half animal, half angel," seems almost self-evident. But the bigoted theologian cannot either see this or believe it. The truth, somehow, always seems to conflict with vested interests of one kind or another. Holding that mankind is still in a rudimentary stage, we may find immense consolation amid the defects and miseries of this mortal life, knowing that they will surely be outgrown at last, both as regards the individual and the race.

D. G.

## NOTES ON NEW BOOKS.

"*The Language of the Spirits.*" By Elizabeth Stewart. (Simpkin, Marshall, 5s.)

This is a book to which reference has already been made in these pages. It has a quite unusual interest, as recording the views and opinions, and some hitherto unknown episodes in the life of that much-married monarch, Henry VIII. The atmosphere of the period is reproduced sufficiently to make Henry's statements seem possible. His conversations with Mrs. Stewart and the indications of his character thus conveyed have a distinct air of verisimilitude. They certainly sound very much like the fat monarch, who in the next world seems to be undergoing a severe and doubtless not undeserved purgation.

The book contains some forty illustrations (psychic drawings) the significance of which is more impressive than their artistic quality. "The pictures are the symbols in which spirits of dead men do write," to quote a statement in the Prologue as given by "Spirit Writer." That is to say, the pictures represent "The Language of the Spirits."

E. K. R.

"*A Traveller Through Time.*" By Laetitia Withall. (Percy Lund, Humphries & Co., Ltd. 2s. 6d.)

This little book appears to be a reincarnation romance in which the dreamer goes over phases of past existences in dream. Each brief phase is not without touches of poetry, while one particular episode ("The Market Place") is distinctly vivid and colourful.

E. K. R.

"*Precis de Metapsychique.*" By Dr. P. Thomas Bret. (Bailière et fils, 19 Rue Hautefeuille, Paris. 20 francs.)

The question of classifying and formulating métapsychics is one to which some attention has been drawn of late; M. Louis Favre pleaded at the Paris congress for a definite classification of the phenomena so that it might become more acceptable to official science, while a special session was arranged at the Sorbonne for a discussion on terminology. Now comes Dr. Bret with an exhaustive *précis* of the subject, in which the various branches of the phenomena are succinctly dealt with. It is a book of explanation, and not a mere dry definition of terms. A comprehensive "psychic vocabulary" is given, which includes a number of terms invented by the author to define certain particularised forms of phenomena, and though these reflect credit upon the author's inventiveness and painstaking attention to minute detail, one is a trifle doubtful whether they do not slightly complicate the subject by reducing it to too many sub-divisions. Words like "Anagnosie," "Autognosie," "Asynapse," "Gegonognosie," etc., do not at first view tend to simplify the subject, but rather to introduce an unnecessary confusion in the student's mind.

N.

"*Le Genie Celtique et le Monde Invisible.*" By Leon Denis. (Jean Meyer, Rue Copernic, Paris. 10 francs.)

M. Léon Denis traces the origin and growth of the Celtic races in Ireland, Wales, Scotland, Cornwall and France, with special reference to the cult of the Druids, to whom he attributes considerable psychic knowledge. He admits that unpleasant sacrifices were connected with Druidical rites but points out that all religions had their origin in primitive ceremonies involving the shedding of blood.

The author's views on reincarnation may not find general acceptance, but this in no way detracts from the value of the greater part of the book devoted to matters of history.

M. Léon Denis claims to be in close touch with spiritual presences—his "spiritual family"; old ties unite him to these souls, and with the approaching of age he has become firmly convinced that "death is only the exit" opening on to a fuller life. "In crossing this threshold I am certain of finding again these dear protecting souls as well as the numerous friends with whom I have struggled here below for the sacred cause." A number of "messages" are included at the end of the volume from various communicators.

N.

"*Amen—The Key of the Universe.*" By Leonard Bosman. (The Dharma Press, 16, Oakfield Road, Clapton, E.5. 3s. 9d., post free.)

Mr. Bosman writes with weight and knowledge. There is more "meat" in this book than in many twice—thrice the length.

He deals with the basic principles on which the Universe is founded—explaining what he terms the "root-substance." The word "substance" being used to express the idea of an unseen but persisting root-cause of all matter. Following a chapter

on "The Virgin-Mother of the Universe" comes the next part of the book—"Letters and their Meaning," and "Sacred Word of East and West." The author shows convincingly that words do not just happen—it is not a case of arbitrary choice.

He shows how "Amen" became the symbol of affirmation and reality—of the manifested Universe and all its tent. . . .

I have enjoyed and profited by this book.

A. HAROLD WATKINS

## MARYLEBONE SPIRITUALIST ASSOCIATION

On Sunday last at Aeolian Hall, the Rev. Tyssul Davis of the advance made in religious thought of late years, and the need for the continual burnishing of our spiritual nature. Spiritualists, he said, were freed from the worship of the letter, liberated from the power of a text. Before our emancipation we could see nothing beyond the cover of a book, but God is still living, still inspiring his seers and prophets. Spiritualists bade man come out of the bondage of dead faith into the kingdom of living truths. Where once prayers for the dead were forbidden, it was now asked, "Who are the dead?" Socrates said, "You may bury me if you can catch me" knew he would still be living.

No matter how many windows we had to our soul, if we were encrusted with the sandy deposit of ancient tradition, we were then of no service to us. Sunshine was needed for souls, the air passages must be purified, and the choking dust of our hearts must be shaken in the fresh wind of God's love.

The whole mental and emotional force remained after death, and, remaining, was active; it was so whether we believed or not. No credulity was needed to believe in Spiritualism, only common-sense knowledge; science was its great auxiliary. Spiritualist asked you to believe. But what could be more natural and humane than the work of Spiritualism, to bring light into darkness, and freedom where once was bondage?

In the second part of the service, Mrs. A. Roberts gave many demonstrations of her gift of clairvoyance, full names and details being given with remarkable accuracy.

V. L. K.

## SPIRITUALIST COMMUNITY SERVICES

In the course of her address at Grotrian Hall, on Sunday morning last, Miss Violet Firth, said that she had not sought Spiritualism in order to be reassured as to the continuity of the life of her loved ones in the Great Beyond. In the course of her studies she became possessed with the idea that it was possible to be able to communicate with higher entities with a view of offering herself for service. During sleep time she had a vision of being caught up in the air and carried to a high plateau, and there conversing with two great Presences: from the teaching she received from them she had gleaned much knowledge.

Miss Firth pointed out how it was possible for those who had offered themselves in service to become servants of the Good Shepherd, and work in collaboration with these great teachers in helping to bring spiritual truths to mankind.

M. J. C.

## NEW BOOKS RECEIVED.

"*LE FLUIDE HUMAIN DEVANT LA PHYSIQUE REVELATRICE ET LA METAPSYCHIQUE OBJECTIVE.*" By G. Mondeil. (Berger-Levrault éditeurs, 136, Boulevard Saint-Germain, Paris VIe. 40 francs.)

"*THE FUNDAMENTALS OF TRUE SUCCESS.*" By Henry Thomas Hamblin. (The Science of Thought Press, Bosham House, Chichester. 2s.)

"*LES PREUVES DE L'INFLUENCE ASTRALE SUR L'HOMME.*" By Paul Choisnard. (Librairie Félix Alcan, 108, Boulevard Saint-Germain, Paris. 10 francs.)

"*PRECIS DE METAPSYCHIQUE.*" By Dr. P. Thomas Bret. (J. B. Baillière et fils, 19, Rue Hautefeuille, Paris, 6e. francs.)

"*EARLY EGYPT, BABYLONIA AND CENTRAL ASIA.*" By David Davidson. (Published by the author, 47, Park Square, Leeds. 15s.)

## ANSWERS TO CORRESPONDENTS.

D. LOWE (Quoin).—Thank you very much, but the example you give is not sufficiently striking for print, as there are many proofs of this kind.

E. GARNETT.—Many thanks for your interesting letter and the items you enclosed. We are sorry that at the moment we have not the opportunity of writing to you personally. We send you our best wishes and congratulations on your good work.

**The British College of Psychic Science, Ltd.,**  
 59, HOLLAND PARK, LONDON, W.11.  
 (Tel: PARK 4709.) Hon. Principal, J. HEWAT MCKENZIE.

New Syllabus on Application.

Lectures.

Thurs., 20th, at 3 p.m. .... MRS. KELWAY BAMBER  
 "Mrs. Guppy."  
 Tues., 25th, at 8.15 p.m. .... MRS. BARKEL  
 "The Influence of the Moon upon the Human Aura."  
 Wednes., 26th, at 8.15 p.m. .... MR. C. L. HOOMAN  
 "Psychic Experiences with a Trance Medium."

Trance Mediumship. Private Appointments .... MRS. BARKEL  
 Trance Mediumship. Private Appointments .... MRS. GARRETT  
 Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS  
 Trance Mediumship. Private Appointments .... MRS. MASON  
 Trance Mediumship. Private Appointments .... MRS. KIMPTON  
 Clairvoyance. Private Appointments .... MRS. SHARPLIN  
 Psychic Development. Private or Class .... MRS. SHARPLIN  
 Clairaudience. Private Appointments .... MRS. ALDER  
 Psychic Diagnosis and Treatment. Private MR. G. P. SHARPLIN  
 Healing Group Work. Mondays, 3.30 p.m.; Thursdays, 8 p.m.  
 Members, 1s.; non-Members, 2s.

GROUP CLAIRVOYANCE.

Tuesday, 25th, at 4 p.m. .... MR. T. AUSTIN

PUBLIC CLAIRVOYANCE.

Fri., 21st, at 8 p.m. .... MR. T. AUSTIN  
 Friday, 28th, at 8 p.m. .... MRS. A. BRITTAINE

NOTE.—The College has occasional accommodation for Students or Interested visitors from the Country or Abroad.

Vol. VI. 'PSYCHIC SCIENCE.' No. 3.

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**SOCIETY MEETINGS.**

Lewisham.—Limes Hall, Limes Grove.—October 23rd, 11.15, open  
 circle; 2.45, Lyceum; 6.30, Mrs. A. Boddington. October 26th, 8,  
 Mrs. E. E. Balmers.

Camberwell.—The Central Hall, High Street.—October 23rd, 11,  
 service; 6.30, Mr. W. A. Melton. Wednesday, 7.30, public circle at  
 55, Station Road.

Peckham.—Lausanne Road.—October 23rd, 7, London Lyceum District  
 Council. Thursday, 8.15, Miss B. Hogg.

Richmond Spiritualist Church, Ormond Road.—October 23rd, 7.30,  
 Mr. C. Newman, address and clairvoyance. October 26th, 7.30, Mrs.  
 E. Edey, address and clairvoyance.

Croydon National Spiritualist Church, New Gallery, Katharine Street.—  
 October 23rd, 6.30, Mrs. E. A. Cannock.

Fulham.—12, Lettice Street (nr. Parsons Green Station).—October  
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